

aid was suggested by the Managers, in their Memorial to the General Assembly.

continued. In Boston, the city of New York, and Philadelphia, one half of the population is in this distress.

understand, says a lead mine has been sunk, we are about 30 feet, and the abundant supply of iron ore is seen in this vein, and is very rich ore.

A patent has been taken in Washington, for a new kind of steel, which will save the expense of the use of the iron ore.

It is a singular circumstance, that the exercises of the different societies, which are being turned out, are very much as loud as the common bells.

locksmith of the Pomeranian, extraordinary mechanism, by which three pistols are fired by one trigger, and an improper use of the lock is opened, then the pistols are motion.

The bill for the year 1820, for the use of the United States, has been passed by the House of Representatives, and is now in the hands of the Senate.

There is a meeting of the Board of Directors of the American Society for the Propagation of the Gospel, on Monday evening last, at the First Meeting House. The exercises were introduced with prayer, by the President, Mr. B. Brown.

The Report of the Board of Directors, by Mr. James M. Staughton, was read, and accepted. The Report of the Board of Directors, by Mr. James M. Staughton, was read, and accepted.

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MR. OWEN, OF NEW LANARK.

With the character of this gentleman, and of his establishment at New Lanark, in Scotland, the greater part of our readers, we presume, are acquainted. He has purchased a considerable tract of land, in Illinois and Indiana, and he is zealously endeavouring to introduce, into this country, his "new views of society," and the projects which these views have led him to form.

On the evening of the 25th ultimo, he delivered a lecture in the Hall of the House of Representatives, in this city.

Of this performance we shall say little. It had no tendency to alter the opinion, which we long since formed, respecting the principles and projects of Mr. Owen. These appear to us, to be equally at war with the history and whole experience of mankind; with sound philosophy, and with divine revelation.

The principle, on which his whole system rests, is this: That the character of men is formed entirely by the circumstances in which they are placed; that they are not to be blamed for their vices, nor rewarded for their virtues; and that nothing is wanted to complete the felicity of our race, but to place them in a favourable condition.

It cannot be necessary to spend a moment in exposing the fallacy of this reasoning. It has no claim to the title of a "new view of society." It is as old as infidelity itself. Voltaire has advanced the same idea:

"Les soins qu'on prend de notre enfance, forment nos sentimens, nos mœurs, notre caractère; J'eusse été pres du Gange, esclave de faux dieux, Chrétienne dans Paris," &c.

We have found in the Pittsburgh Recorder, some sensible strictures on Mr. Owen's plans. We subjoin an extract:

Mr. Owen's system takes for granted, that human nature is in a state, very different, in a moral point of view, from that in which it is represented by Moses, Solomon, and Paul, and indeed all the inspired writers. If I did not mistake altogether his view of human nature, Mr. Owen had no place for the corruption of the heart, that moral depravity, and bias to evil, which the Scriptures represent as natural to fallen man. That, by nature, there is enmity in the mind of man against that which is spiritually and morally good, and that the heart is inclined to evil, and that continually, appears to be the language of all divine revelation. In vain will we attempt to reconcile this doctrine to Mr. Owen's theory.

According to his system, man is nothing but the child of circumstances, and may be made what you please. Education and culture are represented in this system as being able to do, what the Bible assures us, it requires the grace of God to effect. That human nature, as possessed by an infant uncontaminated by bad example, is as an unsullied parchment, on which may be written moral good, or moral evil alike, cannot be believed by the man, who is persuaded, on divine authority, that the heart of man is deceitful above all things, and desperately wicked; and that, by nature, the imaginations of man are only evil continually. Whatever belongs to the nature of any thing, cannot be rooted out of it by mere cultivation. Domestication, cultivate, and discipline a fox as you will, it will still have the nature of a fox, and still be a dangerous inmate among the poultry.

Much, indeed, may be done by education, and much by example, whether good or bad, but let us not ascribe too much to them. What bad example corrupted Adam's eldest son? Or why was there such an amazing difference between Isaac's twins?

According to Mr. Owen's system, there appears to be no place, as indeed there is no need, for a Saviour. I mean the Saviour whom the Bible reveals. Such a Saviour as a sinner needs. One such as Socrates might be useful—an able teacher, a strict moralist, whose life and actions would be a model and a pattern of virtue. What need for more? every deist will ask. And what need for more, we may justly ask, according to this system, where instruction, discipline, education, and social combination, can do every thing necessary to happiness?

Our sentiments, manners, and belief, are formed by the care of our parents and instructors. On the Ganges, I should have been an idolator; at Paris, a Christian, &c.

AMERICAN MANUFACTURES. During the last week, there were exhibited in the Rotunda of the Capitol, in this City, specimens in the various branches of manufactures, which evinced the rapid improvement of our countrymen in the useful arts. These specimens were sent to this city, from different sections of the Union, for the inspection of Members of Congress, and others, who feel an interest in the subject. We believe that it would not be saying too much, of many of these articles, to assert, that they would compare, advantageously, in every respect, with specimens of similar fabrications from any part of the world.

COLLEGIATE RECORD. The Rev. Dr. Milledoler, of New-York, has been appointed President of the Theological Seminary at New Brunswick, (N. J.) in the place of the Rev. Dr. Livingston, deceased.

Geneva College.—The Regents of the University of New-York have elevated the Academy at Geneva to a College, to be denominated the Geneva College.

PUBLIC FAST. Thursday, the 7th of April next, is appointed to be observed in Maine and Massachusetts, as a day of public humiliation, fasting, and prayer.

COLUMBIAN COLLEGE.

On Tuesday last, the Trustees and Faculty of the Columbian College waited on the late President of the United States, for the purpose of expressing to him their grateful sense of the favourable regard which he has shown to the Institution, and their respectful wishes for his happiness.

The Rev. O. B. Brown, President of the Board of Trustees, addressed him, as follows: Sir,

On your retiring from the highest office, which an enlightened and grateful people can confer, the Trustees and Faculty of the Columbian College cannot refrain from expressing to you their sentiments of consideration and attachment.

Under your judicious, impartial, and patriotic administration, our Republic has flourished, and has commanded the respect of the nations of the Earth. The attitude which your intrepid zeal for her welfare has assumed, has introduced into unhallowed alliances the spirit of apprehension; and has invigorated every arm raised to sustain the inalienable liberties of man. Thankful to Heaven, our husbands, at the appointed seasons, have collected their ample sheaves. Our commerce has visited every land; and the arts have been multiplied. The spear has been beaten into the pruning hook, and the blessings of peace have been uninterrupted in their welcome flow. The development of our resources has commenced under the most animating auspices, and future ages will look back on the period in which you occupied the national chair, as a proud era in the progress of internal improvement. You have the felicity to recede from a long series of public service, with the imposing splendour of an evening sun, and with the conscious gratitude of millions.

By ourselves, and the friends of the literary institution with which we are associated, the recollection will be ever cherished, that, during your Presidency, its foundation stone was laid. Enjoying your approbation and patronage, it has attained its present advance. Its aims are in unison with your own. The best wishes of its founders are, that it may contribute to the diffusion of learning and virtue, and to the permanence and strength of our Union, for generations to come.

Assure yourself, Sir, of our high and heartfelt regard, and that our prayers shall ascend to the throne of the Supreme, that your declining years may be marked with tranquillity, and your removal from the present life, an introduction to the honours and consolations of Heaven.

Signed, in behalf of the Trustees and Faculty of the Columbian College. O. B. BROWN, President of the Board of Trustees, WM. STAUGHTON, President of the Columbian College, ENOCH REYNOLDS, Secretary of the Board of Trustees.

JAMES MONROE, President of the United States. To this address, the President made the following reply:

I have received, with due sensibility, the assurance which you have been so kind as to give me, on the part of the Trustees and Faculty of the Columbian College, of their approbation of my conduct in the discharge of the duties of the high trust from which I am now about to retire, and of their good wishes for my future welfare.

The favourable sentiments which you have expressed, of the measures of the administration, cannot be otherwise than very gratifying to me. The growth of our Republic, and the increasing strength and stability of our institutions,—truths which are obvious to the whole civilized world,—are due to the virtue and intelligence of our fellow citizens. To those qualities, under the favour of Heaven, we are indebted for success in our revolutionary struggle, and in the late war; for our present constitutions, state and national, and for all the blessings we now enjoy. To perform my duty, according to the best of my ability, after the example of my illustrious predecessors, admonished by the great events of our Union, and particularly of the late war, has been the object of my unwearied zeal. For these services, the approbation of my country will afford me the highest consolation, in my retirement.

Having witnessed the commencement of your institution, I have seen, with great interest, its successful progress; from which I derive a well founded hope that its future prosperity will realize our most sanguine expectations. That it may be eminently useful, in the accomplishment of all the great objects to which you have adverted, will continue to be the subject of my most earnest wishes.

JAMES MONROE. To O. B. BROWN, President of the Board of Trustees; WM. STAUGHTON, President of the Columbian College; and ENOCH REYNOLDS, Secretary of the Board of Trustees. Washington, March 1st, 1825.

Communicated. CIRCULAR. The Board of the Baptist Convention of the State of Vermont and vicinity, to the churches composing the same, and to the friends of the cause of benevolence, send Christian salutation.

The work of evangelizing the world, is now successfully commenced by the friends of Christ;—and, in this labour of love, we, as a denomination, are attempting to bear some humble part. There are, already, in the various fields occupied, 28 competent missionaries—16 males and 12 females. Nine of the males are ordained preachers. These missionaries have, under their immediate instruction, about 200 scholars. They have also established four churches among the Heathen. In addition to this, we have a number of institutions, literary and theological, which make a demand on our charities, and ought not to languish through our neglect. Also the condition of our own State, (in which there are at least one hundred churches of our own denomination, and of ministers not more than two thirds of that number,) demands the sympathies, the prayers, and the benevolent efforts of all who cordially desire the advancement of the Redeemer's cause.

These considerations, together with that of a world lying in wickedness, and perishing without the knowledge of salvation, have impelled the Board to call upon you in this manner, in the hope of exciting you to greater exertions.

Our missionaries require immediate assistance, in order to continue their operations. The resources of our brethren, which were called into action for about three years from the formation of the General Convention, manifested that they were both able and willing to do much for the spread of the Gospel. If, then, for any reason, we have become inactive and indifferent, let us not remain so. It is time to awake, and put forth our energies in the best of causes.

Does not He, who gave His life for us, require it at our hands?—Consider how large a portion of the church in America is made up of our brethren; and shall we withhold our portion from the treasury of the Lord? Let each one now act with eternity in view. And let it not be found, in the great day of account, that, for the sake of leaving a trifle more to his heirs, he has withheld from immortal souls the Gospel of salvation.

As united and concentrated exertion is most powerful and successful, to this we now invite you.—We confidently hope, that Ministers, Deacons, and private brethren, will take an active part in this good work, and exert themselves in forming, in their respective neighbourhoods, societies auxiliary to the State Convention. That all moneys and other property may be at the disposal of the united wisdom of the whole, unless when a specific object is named by the donors; in which case, it will be faithfully applied to that object, whether foreign or domestic missions, or the support of our literary institutions. We trust it will be obvious to every one, that a State Convention, on the general plan marked out by the Constitution, supported by the different auxiliaries, is the best means of promoting the great object we have in view.

We have therefore appointed Rev. John R. Dodge, as a travelling agent, to make the necessary explanations—to assist in organizing Societies—to solicit donations and subscriptions, and receive whatever is contributed to the funds of the Convention; who will make returns to the Board at their next annual meeting at Bethel, the 3d Wednesday in October, 1825, at 10 o'clock, A. M.

Done by order of the Board, JOHN CONANT, Chairman, JOSEPH W. SAWYER, Clerk pro tem. Royalton, Feb. 9, 1825.

CONGRESS.

The term of the Eighteenth Congress closed on Thursday last. During the last days of the session, a great number of bills were passed, and many were lost, (among which was the bill for the relief of the Columbian College) from the want of time to act on them. In our next paper we shall probably be able to present an authenticated list of the acts passed during the session.

The House adjourned about three o'clock, on Thursday afternoon. Before the adjournment, the following resolution was offered by Mr. Markley, of Pennsylvania:

Resolved, That the thanks of this House be presented to the Hon. Henry Clay, for the able, impartial, and dignified manner, in which he has presided over its deliberations, and performed the arduous and unpleasant duties of the chair, during the present session of Congress.

A few minutes after this vote, Mr. Clay, the Speaker, having resumed the Chair, addressed the House as follows:

Gentlemen:

For the honourable testimony which you have been pleased this day to express to my official conduct in this highly distinguished station, I pray you to accept my profound acknowledgments. Near fourteen years, with but two comparatively short intervals, the arduous duties of the Chair have been assigned to me. In that long period, of peace and of war, causes from without and within, of great public excitement, have occasionally divided our councils, disturbed our harmony, and threatened our safety. Happily, however, past dangers, which appeared to encompass us, were dispelled, and I anxiously hope those of the present will be, in a spirit of mutual forbearance, moderation, and wisdom. The debates in this House, to which those causes gave rise, were sometimes ardent and animated: but, amidst all the heats and agitations produced by our temporary divisions, it has been my happy fortune to experience, in an unexampled degree, the kindness, the confidence, and the affectionate attachment of the Members of the House. Of the numerous decisions which I have been called upon to pronounce from this place, on questions often suddenly started, and of much difficulty, it has so happened, from the generous support given me, that not one of them has ever been reversed by the House. I advert to this fact, not in a vain spirit of exultation, but as furnishing a powerful motive for undissembled gratitude.

In retiring, perhaps for ever, from a situation with which so large a portion of my life has been associated, I shall continually revert, during the remainder of it, with unceasing respect and gratitude, to this great theatre of our public action, and with the firm belief that the public interests and the liberty of our beloved country will be safely guarded hereafter, as they have been heretofore, by enlightened patriotism.

Gentlemen: In returning to your respective families and constituents, I beg all of you, without exception, to carry with you my fervent prayers for the continuation of your lives, your health, and your happiness.

LITERARY.

The Collateral Bible.—Proposals have been issued, by Samuel F. Bradford of Philadelphia, for publishing by subscription, "The Collateral Bible, or a Key to the Holy Scriptures, in which all the corresponding texts are brought together in one view, and arranged in a familiar and easy manner." The work, it is expected, will be comprised in about five quarto volumes, of the same size as Scott's Family Bible, at seven dollars a volume; or it may be had, if preferred, in quarter volumes, at one dollar and fifty cents each. The text is to be printed on a large type, and the verses referred to on a smaller one. The work is to be compiled by William M'Corkle, with the assistance of the Rev. Gregory T. Bedell and the Rev. Thomas H. Skinner, and is to be put to press early in May next.

General Armstrong, formerly Secretary of War, is said to be engaged in writing a history of the American Revolution.

Mr. Cooper, the Novelist, has undertaken a History of the American Navy. Mr. C. it will be recollected, was formerly an officer in our naval service.

INAUGURATION.

The President of the United States yesterday took the oath, prescribed by the Constitution. The ceremony took place at 12 o'clock, in the Hall of the House of Representatives.

At 11 o'clock, a civil and military procession was formed at the house of Mr. Adams, and moved to the Capitol. The Senate convened at half past ten o'clock, when the oath was administered to the Vice President of the United States, and to the new Members of the Senate.

At a quarter before twelve, the President elect arrived at the Capitol, and was met at the door by the Committee of Arrangement, and conducted into the Senate Chamber, attended by the Heads of Departments, and Judges of the Supreme Court, Marshal, and Mayors, for whom seats were provided in front of the President's chair. On entering, the Senate rose; immediately thereafter, on motion, the Senate adjourned.

At 12, they proceeded to the House of Representatives. The President elect took the Speaker's chair; the Vice-President and Secretary occupied seats on the right of the Chair, and the Members of the Senate the seats immediately in his front, the Ex-President and Heads of Departments on the right of the Vice President.

The Speaker and Clerk of the House were seated on the left of the Chair, and Foreign Ministers on the left of the Speaker; Members of the House occupied the seats immediately in front of the Speaker.

The Chief Justice and Associate Judges were seated at the Clerk's Table, in front of the Speaker's Chair.

District Judges, and such persons as, by the rules of the House, are entitled to admission, all officers, civil, military, and naval, occupied seats on the floor, in rear of the Members of the Senate and Members of the House.

The recess behind the Speaker's Chair, and the Lobby, were reserved exclusively for the Ladies.

The oath was then administered to the President, by Chief Justice Marshall. After this ceremony, the President arose, and pronounced the inaugural address, in which, with his usual ability and elegance, he took a brief view of the principles and history of our government, and stated his purpose to pursue the course of policy, which has marked the administration of Mr. Monroe. This address, we will send to our readers on an extra sheet.

Mr. Owen will deliver his concluding Discourse, on the plan for the improvement of Society, this evening, in the Hall of the House of Representatives.

DIED.

In this City, on Saturday night, the 26th inst. in the 70th year of her age, Mrs. SARAH WILSON.

On the 21st ult. at Upperville, Virginia, Mr. JAMES DAGO, in the 24th year of his age. He was enabled, a few months before his death, to express an humble trust in the Redeemer.

Wholesale Prices Current. WASHINGTON CITY, MARCH 5.

ARTICLES.	Per	From	To
Bacon	lb.	7 1/2	8
Candles	"	10	12
Cheese	"	7	9
Coffee, best	"	18	20
" common	"	16	18
Corn meal	bush.	40	45
Flour	barrel	5 00	
" White wheat	"	5 25	
Lard	lb.	9	10
Lime, (Thomaston) retail	cask	1 75	
Molasses	gall.	32	
Oil, winter	"	55	
Salt	sack	3 00	
Sugar, best	cwt.	11 50	12 50
" common	"	9 00	9 50
Whiskey, common	gall.	25	27
" old	"	45	

EZEKIEL YOUNG, Merchant Tailor, F Street.

HAS received some of those elegant DOMESTIC CLOTHS that were exhibited at the Capitol, with a good assortment of other CLOTHS and CASSIMERES, which will be sold on a small advance, and made up in the latest style of fashion. March 5—3t

Bargains! Bargains! Bargains! SELLING OFF!

THE Subscriber has determined on leaving the City, and now offers his stock of HATS, cheap for cash, wholesale or retail; together with a complete set of APPARATUS for manufacturing Hats, as good as new, not having been long in use. Any person wishing to carry on the same business in the city, could not do better than embrace this opportunity. The same stand can be had, and is the best that can be obtained in the city, exclusive of its now being established for some years in this business.

PENNELL PALMER. N. B. All persons indebted to the Subscriber, are requested to call and settle their accounts, or he will have to take the necessary steps to have them settled; and all persons having accounts against the same, are requested to produce them for settlement. March 5—3t

Poetry.

STANZAS.

On the Death of the Rev. JOHN OWEN, A. M.
one of the Secretaries of the British and Foreign Bible Society.

BY JAMES MONTGOMERY, ESQ.

Go to the grave in all thy glorious prime,
In full activity of zeal and power;
A Christian cannot die before his time,
The Lord's appointment is the servant's hour.

Go to the grave;—at noon from labour cease,
Rest on thy aethers, the harvest-task is done;
—Come from the heart of battle; and, in peace
Soldier, go home; with thee the field is won.

Go to the grave; though like a fallen tree,
At once with verdure, flow'rs, and fruitage crown'd,
Thy form must perish, and thine honours be
Lost in the mouldering bosom of the ground.

Go to the grave, which, faithful to its trust,
The germ of immortality shall keep,
While, safe as watch'd by cherubim, thy dust
Shall, till the judgment-day, in Jesus sleep.

Go to the grave, for there thy SAVIOUR lay
In death's embraces, ere He rose on high,
And all the ransom'd, by that narrow way,
Pass to eternal life beyond the sky.

Pass thou beyond it: take thy seat above;
Soul of the Just, be present with the Lord,
Where thou, for faith, and hope, has perfect love,
—The open vision for the written word.

Miscellany.

From the Rhode Island American.

[The late Jane Taylor is deservedly considered as among the most agreeable and instructive of British female writers. Soon after the publication of "Display, a Tale for Young People," an excellent little work, which the old as well young may read with profit. Miss T.'s declining health rendered the excitement and exhaustion of literary composition too much for a frame of feeble texture. She ventured however to undertake short and desultory papers, which were published in the Youth's Magazine during the course of the seven years beginning with 1816 and ending with 1822, when Miss T. was obliged, by increasing ill health, to desist entirely from literary occupation. Not long before her last illness, she revised and prepared for the press, the greater part of these papers (seventy-nine in number) which are deemed among the happiest efforts of her pen, and they have since been published in a separate volume. The following is perhaps the most masterly in the collection, conveying in a guise of singular ingenuity, a grave and impressive moral:]

HOW IT STRIKES A STRANGER.

In a remote period of antiquity, when the supernatural and the marvellous obtained a credence than now, it was fabled that a stranger of extraordinary appearance was observed pacing the streets of one of the magnificent cities of the East, remarking with an eye of intelligent curiosity every surrounding object. Several individuals gathering around him, questioned him concerning his country and his business; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of society. At the same time, the dignity and intelligence of his air and demeanour forbade the idea of his being either a barbarian or a lunatic. When at length he understood by their signs, that they wished to be informed whence he came, he pointed with great significance to the sky; upon which the crowd, concluding him to be one of their deities, were proceeding to pay him divine honours; but he no sooner comprehended their design, than he rejected it with horror; and bending his knees and raising his hands towards heaven in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

After a time, it is said that the mysterious stranger accepted the hospitalities of one of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the language in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country and quality of his guest; and upon his expressing this desire, the stranger assured him that he would answer his inquiries that evening after sunset. Accordingly, as night approached, he led him forth upon the balconies of the palace, which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were now reflected in the dark bosom of its noble river; where stately vessels laden with rich merchandise from all parts of the known world, lay anchored in the port. This was a city in which the voice of the harp and the viol, and the sound of the millstone were continually heard; and craftsmen of all kinds of craft were there; and the light of a candle was seen in every dwelling; and the voice of the bridegroom and the voice of the bride were heard there. The stranger mused awhile upon the glittering scene, and listened to the confused murmur of mingling sounds. Then suddenly raising his eyes to the starry firmament, he fixed them with an expressive gaze on the beautiful evening star which was just sinking behind a dark grove that surrounded one of the principal temples of the city. "Marvel not," said he to his host, "that I am wont to gaze with fond affection on yond silvery star. That was my home; yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander. Often had I beheld with wondering admiration, this brilliant world of yours, ever one of the brightest gems of our firmament; and the ardent desire I had long felt to know something of its condition, was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that per-

mission, however, one condition was annexed, to which my eagerness for the enterprise induced me hastily to consent; namely, that I must thenceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject. Tell me, therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around me."

"Truly, Sir," replied the astonished noble, "although I am altogether unacquainted with the manners and customs, products and privileges of your country, yet, methinks I cannot but congratulate you on your arrival in our world; especially since it has been your good fortune to alight on a part of it affording such various sources of enjoyment as this our opulent and luxurious city. And be assured it will be my pride and pleasure to introduce you to all that is most worthy the attention of such a distinguished foreigner."

Our adventurer, accordingly, was presently initiated in those arts of luxury and pleasure which were there well understood. He was introduced by his obliging host, to their public games and festivals; to their theatrical diversions and convivial assemblies; and in a short time he began to feel some relish for amusement, the meaning of which, at first, he could scarcely comprehend. The next lesson which it became desirable to impart to him, was the necessity of acquiring wealth as the only means of obtaining pleasure. A fact which was no sooner understood by the stranger, than he gratefully accepted the offer of his friendly host to place him in a situation in which he might amass riches. To this object he began to apply himself with diligence; and was becoming in some measure reconciled to the manners and customs of our planet, strangely as they differed from those of his own, when an incident occurred which gave an entirely new direction to his energies.

It was but a few weeks after his arrival on earth, when, walking in the cool of the day with his friend in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed; he inquired the use to which it was appropriated.

"It is," replied the nobleman, "a place of public interment."

"I do not understand you," said the stranger.

"It is the place," repeated his friend, "where we bury our dead."

"Excuse me, Sir," replied his companion, with some embarrassment, "I must trouble you to explain yourself yet further."

The nobleman repeated the information in still plainer terms.

"I am still at a loss to comprehend you perfectly," said the stranger, turning deadly pale. "This must relate to something of which I was not only totally ignorant in my own world, but of which I have, as yet, had no intimation in yours. I pray you, therefore, to satisfy my curiosity; for I have any clue to your meaning, this, surely, is a matter of more mighty concernment than any to which you have hitherto directed me."

"My good friend," replied the nobleman, "you must be indeed a novice amongst us, if you have yet to learn that we must all, sooner or later, submit to take our place in these dismal abodes; nor will I deny that it is one of the least desirable of the circumstances which appertain to our condition; for which reason it is a matter rarely referred to in polished society, and this accounts for your being hitherto uninformed on the subject. But truly, Sir, if the inhabitants of the place whence you came are not liable to any similar misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor could I guarantee your safety for a single hour."

"Alas," replied the adventurer, "I must submit to the conditions of my enterprise; of which, till now, I little understood the import. But explain to me, I beseech you, something more of the nature and consequences of this wondrous metamorphosis, and tell me at what period it most commonly happens to man."

While he thus spoke, his voice faltered, and his whole frame shook violently; his countenance was as pale as death, and a cold dew stood in large drops upon his forehead.

By this time his companion, finding the discourse becoming more serious than was agreeable, declared he must refer him to the priests for further information; this subject being very much out of his province.

"How!" exclaimed the stranger, "then I cannot have understood you;—do the priests only die?—are not you die also?"

His friend, evading these questions, hastily conducted his importunate companion to one of their magnificent temples, where he gladly consigned him to the instructions of the priesthood.

The emotion which the stranger had betrayed when he received the first idea of death, was yet slight in comparison with that which he experienced as soon as he gathered from the discourse of the priests, some notions of immortality, and of the alternative of happiness or misery in a future state. But this agony of mind was exchanged for transport when he learned, that by the performance of certain conditions before death, the state of happiness might be secured. His eagerness to learn the nature of these terms, excited the surprise and even the contempt of his sacred teachers. They advised him to remain satisfied for the present with the instructions he had received, and to defer the remainder of the discussion till to-morrow.

"How," exclaimed the novice, "say ye not that death may come at any hour?—may it not then come this hour?—and what if it should come before I have performed these conditions! O! withhold not the excellent knowledge from me a single moment."

The priests, suppressing a smile at his simplicity, then proceeded to explain their Theology to their attentive auditor; but who shall describe the ecstasy of his happiness when he was given to understand, that the required conditions were generally, of easy and pleasant performance; and that the occasional difficulties or inconveniences which might attend them, would entirely cease with the short term of his earthly existence. "If, then, I understand you rightly," said he to his instructors, "this event which you call death, and which seems in

itself strangely terrible, is most desirable and blissful. What a favour is this which is granted to me, in being sent to inhabit a planet in which I can die!"—The priests again exchanged smiles with each other; but their ridicule was wholly lost upon the enraptured stranger.

When the first transports of his emotion had subsided, he began to reflect with sore uneasiness on the time he had already lost since his arrival.

"Alas, what have I been doing!" exclaimed he. "This gold which I have been collecting, tell me, reverend priests, will it avail me any thing when the thirty or forty years are expired which, you say, I may possibly sojourn in your planet?"

"Nay," replied the priests, "but verily you will find it of excellent use so long as you remain in it."

"A very little of it shall suffice me," replied he: "for consider, how soon this period will be past; what avails it what my condition may be for so short a season? I will betake myself, from this hour, to the grand concerns of which you have charitably informed me."

Accordingly, from that period, continues the legend, the stranger devoted himself to the performance of those conditions on which, he was told, his future welfare depended; but, in so doing, he had an opposition to encounter wholly unexpected, and for which he was even at a loss to account. By thus devoting his chief attention to his chief interests, he excited the surprise, the contempt, and even the enmity of most of the inhabitants of the city; and they rarely mentioned him but with a term of reproach, which has been variously rendered in all the modern languages.

Nothing could equal the stranger's surprise at this circumstance; as well as that of his fellow citizens appearing, generally, so extremely indifferent as they did to their own interests.—That they should have so little prudence and forethought as to provide only for their necessities and pleasures for that short part of their existence in which they were to remain in this planet, he could consider only as the effect of disordered intellect; so that he even returned their incivilities to himself, with affectionate expostulations, accompanied by lively emotions of compassion and amazement.

If ever he was tempted for a moment to violate any of the conditions of his future happiness, he bewailed his own madness with agonizing emotions; and to all the invitations he received from others to do any thing inconsistent with his real interests, he had but one answer.—"Oh," he would say, "I am to die—I am to die."

INJURIOUS MAXIM.

"An injurious and destructive maxim," says Dr. Clark, in his concluding observations on the 6th chapter of Deut. "has lately been advanced by a few individuals, which it is hoped, is disowned by the class of Christians to which they belong; though the authors effect to be thought Christians, and rational ones too. The sum of the maxim is this: Children ought not to be taught religion, for fear of having their minds biased to some particular creed; but they should be left to themselves, till they are capable of making a choice, and choose to make one. This maxim is in flat opposition to the command of God; and those who teach it, show how little they are affected by the religion they profess. If they felt it to be good for any thing, they would certainly wish their children to possess it; but they do not teach religion to their children because they feel it to be of no use to themselves. Now the Christian religion, properly applied, saves the soul—fills the heart with love to God and man; for the love of God is shed abroad in the heart of a genuine believer by the Holy Ghost given to him. These persons have no love, because they have not the religion which inspires it; and the spurious religion, which admits the maxim above mentioned, is better untaught than taught. But what can be said to those parents, who, possessing a better faith equally neglect the instruction of their children in the things of God? They are highly criminal; and if their children perish through neglect which is very probably, what a dreadful account must they give in the great day! Parents! hear what the Lord saith unto you—Ye shall diligently teach your children that there is one Lord, Jehovah, Elohim; the Father, the Son, and the Holy Ghost; and that they must love him with all their heart, with all their soul, and with all their might. And as the children are heedless, apt to forget, liable to be carried away by sensible things; repeat and repeat the instruction, and add line upon line, precept upon precept, here a little and there a little; carefully studying time, place and circumstances that your labour be not in vain. Show it in its amiableness, exciting attention by exciting interest—show how good, how useful, how blessed, how ennobling, how glorious it is—tell them they can say, 'Whom have I in heaven but thee! and there is none on the earth I desire besides thee!'"

From the New-York Commercial Advertiser.

In the legislative proceedings published on Saturday, we stated that the pagan party of the Seneca Indians had sent in a petition, praying, that the missionaries might be prohibited from residing among them. This petition was signed by the celebrated Red Jacket, and his associates, Green Blanket, Robert Bob, Twenty Canoes First, Twenty Canoes Second, Captain Snow, Two Guns, Dockstator, Bear Foot, Broad Head, Chief Warrior, Black Chief, Corn Planter, Elk Hunter, Bear Hunter, Fish Hawk, John Sky, Blue Sky, Hot Bread and Black Snake. It is well known to those who have noticed passing events, that a part of the Seneca tribe have ever been opposed to Christianity in any form, while a majority of the tribe have embraced its truths, and have become useful members of society.—We have visited all the Indian tribes within the bounds of this state, and some who reside in an adjoining territory. We saw their situation before the heralds of the Cross had opportunity of doing much good among them; we have marked their progress since, and we assert, without the fear of contradiction, that where the Gospel has been introduced, the spiritual and temporal condition of the Indians have been improved.—The wilderness has become a garden; the chase is rapidly giving place to agriculture and the various necessary employments of civilized life. The tomahawk

and the scalping knife are yielding to the axe, the plough and the sickle, and the war-hoop is changed to songs of praise. Previous to the introduction of the Gospel of Peace, the Aborigines considered their females as being of a very inferior order, and only fit to carry their effects from one encampment to another. The scene is now changed; they are treated as companions, and both males and females are anxious for the improvement of their children. Their children, who were formerly brought up in ignorance and vice, are now regularly sent to school, and exhibit minds as susceptible of improvement as the generality of whites. Cold indeed must be the heart who can look upon such a change in the condition of the Indians, and not rejoice, that men have been found, who have left their ease and comfort, and gone into the wilderness, for no other purpose than the melioration of the condition of the Aborigines. Let them remember that their reward is not with men, and that the God whom they serve, is also the God of the red man.

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